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GOD, NO IMPOSTOR, NOR DELVDER.

IT is a common demand, which the Patrons of vniuersall Grace, and Free-will vse to make; *How God can be excused from Collusion, and Deceit,* if he hath not seriously purposed, and determined in his secret Will, effectually to Conuert, and saue all such, to whom the Gospel preached offers Grace, but onely the Elect?

To giue a cleare, and satisfactory answere vnto this demand, which stumbles many: Wee must consider in the first place; that the glad tidings and promises of the Gospel, in respect of their benefit, and comfort, are proper, and * peculiar to the Elect and chosen Saints of God, and not common to the Elect, and Reprobates, as the law is: which binds all men alike. Hence is it, that the Elect onely are stiled, * *the Children of the Promise, the seed of* Abraham; *and the Promise of Faith by Iesus Christ*; is said,

* 1 Cor. 2, 6, to the ende. & 3, 21, 22, 23. 2 Cor. 4, 3, 4, 15 Psal. 50. 16, 17.
* Rom. 9. 7, 8. Gal. 3. 22.

said, *to be giuen onely to them:* (*a*) *The voyce of Christ is proper onely to the Sheepe of Christ,* who are the Elect: whence the Faith of the Gospel is stiled, (*b*) *the Faith of Gods Elect,* as being proper, and peculiar vnto them alone: Christ Iesus hath, (*c*) *bequeathed his Gospel as a peculiar Legacie to his Saints and chosen ones, and deliuered, and committed it to their trust.* Wherefore the Apostles did alwayes Dedicate, and direct their Epistles, not to all men in generall, but (*d*) *to the Elect, the chosen and faithfull in Christ Iesus; the Saints, the Sanctified, called and preserued in Christ, and to no others:* to signifie that the Gospel is proper, and peculiar vnto them. Secondly, you must obserue, that though Ministers are to * *Preach the Gospel to euery creature*; yet it is not with an intent, to conuert all those to God that heare it, but onely the Elect: *Paul* did preach, and (*e*) *indure all things,* not for all those to whom hee preached; but *onely for the Elects sake; that they might obtaine the Saluation which is in Christ Iesus with eternall Glory:* (*f*) *God hath giuen some to bee Apostles, some Prophets, some Euangelists, some Pastors, and Teachers*; but this is not for the conuersion and good of all men; but for the *perfecting of the Saints, and for the edifying of the body of Christ,* (*g*) *who are the Elect.* The Preachers of the Gospel, who are stiled *Angels,* are sent out onely (*h*) *to gather the Elect* (not all men) *from the foure windes, from the one end of Heauen to the other:* (*i*) *they are all ministring Spirits, sent foorth to minister for them,* (and for them onely,) *who shall bee Heires of Saluation*; not for Reprobates and wicked Men: they are onely (*k*) *to feede the Church, the Lambes, the Sheepe, and flocke of Christ*; who are onely the Elect, as the Scriptures, and Fathers haue defined it: therefore the Milke, and foode of the Word, and Gospel, is proper and peculiar vnto them alone. Thirdly, you must take notice, that though the Gospel is to bee Preached vnto euery creature, yet it is not with an intent to Conuert, and saue all those that heare it, but onely such as doe beleeue it: This is euident by that commission

a Iohn 10.3, 4,27.
b Tit 1, 1.
c Ioh.17.6,8.14 17.26. Iude 3.
d Rom.1.7 16 & 8,26,*to* 35 1 Cor. 1.2. 2 Cor. 1, 1. Ephes.1,1 *to* 15.c.2.1. *to the ende.* Phil. 1,1.Col.1.1. 1 Thess.1. 1,3. 4. 2 Thes 1.1, 3.& 2,13,14. 1 Pet 1,1.*to* 24 & 2.7,9,10 2 Pet. 1,1, 10 2 Ioh,3,9.Ioh. 2.3.Iude 1.3. Ps.50.16.17.
* Mark. 16. 16
e 2 Tim 2.10
f Eph.4.11.12

g Eph.1.3,4,5 6.9,10,11, 22. 23.*c* 2,7,10,13 19,21,22.c. 5, 23,29,30. 1 *Pet.*5.13. Rom.8.29,30. Heb.12,22,23.
h Math 24.31
i Heb.1.14. Reu 7.3 *to* 16. & 21,27.
k Acts 20, 28. Ioh.21,15,16. 37.2 Tim,2.10

commiſſion which Chriſt gaue vnto his Apoſtles: (*l*) *Goe ye* (ſaith he) *into all the World, and Preach the Goſpel to euery Creature; hee that Beleeueth, and is Baptized, ſhall bee ſaued, but he that Beleeueth not, ſhall be Damned:* By which conditionall clauſe and limitation, and * *ſundry other Texts of Scripture: Where God commanded his Word to be Preached to ſuch, who ſhould neither heare, nor yet obey it, nor reape any profit, Conuerſion, or Saluation from it:* it is moſt apparant, that God did neuer intend, that his Goſpel ſhould Conuert, and ſaue all ſuch as heare it Preached, but onely ſuch as ſhould Beleeue, and imbrace it in their hearts. Now theſe are onely the Elect, and no others; for (*m*) *they onely doe Beleeue:* Therefore the Goſpel is intended vnto them alone, becauſe they onely profit by it.

If this then be yeelded to mee, as needes it muſt bee; that the promiſes, and glad tidings of the Goſpel are proper, and peculiar to the Elect alone; that the Miniſters of the Goſpel are ſent out onely to call, and gather together the Elect: and that the preaching of the Goſpel vnto euery creature, is not with an intent to Conuert, and ſaue all ſuch as heare it, but onely ſuch as doe Beleeue it, who are alwayes the leſſer number, and onely ſuch as are Elected: then it followes inuitably: that there is no repugnancy betweene the ſecret, and the reuealed will of God; and that God equiuocates with none to whom the Goſpel is preached, though they are not conuerted by it, as *ſome obiect:* becauſe he did neuer reſolue, to conuert all thoſe that are the hearers, but onely ſuch as are the true Embracers, and Beleeuers of his Goſpel, who are onely the Elect, in whom alone he workes this grace of Faith.

Yea, but you will now obiect, that God doeth ſeriouſly exhort, and intreate euen Reprobates, and wicked men, to Beleeue, and Repent, though hee hath determined to giue no Faith, nor Repentance to them: therefore if they cannot beleeue and Repent of themſelues, (as we affirme,) God cannot but diſſemble with them; becauſe he exhorts them vnto that, which they of themſelues,

l Mar.16.15.16

* Iſay 6.9. 10. & 29,10. & 65.2. Ier 1.8, 10. & 7.26,27, 28. Ezech. 2,3, *to the ende.* Mat.13.13,14, 15. Marke 4. 11,12 Luke 8. 10. Iohn 12. 39 40. Acts 28.25, 26,27. Rom.10 16,21 & 11,8. 2 Cor.2. 14.15 16. Heb 4. 2. & 6,6,7.

m Acts 13,48. Ioan 10,26,27 Rom.8.30.

Obiect:

(without Gods ayde,) can neuer doe: and which himselfe hath decreed irreuocably, not to inable them to doe.

Answ: To this I answere; that if God himselfe, who knowes the Hearts, and Estates of all men, should tell any Reprobates from Heauen, that they are Reprobates, and that he had irreuocably decreed, neuer to worke any Faith, or Repentance in them; and yet should come to such in particular, and seriously exhort them to Beleeue, and Repent, that so they might bee saued: there were then some shew of mockery, and double dealing in God: and this obiection might perchance stand good. But here the case is otherwise: For though God doeth oft times seriously exhort, and intreate, euen such to Beleeue, and Repent, as he hath for euer reiected in his secret purpose and Decree; yet here is no delusion, nor deceit at all. First, because God himselfe, who knowes the Hearts, and States of all men, doeth neuer speake thus immediately from Heauen, to any Reprobates in particular, nor yet inuite them to Repentance; but he doth it mediately by his Ministers: who being but frale, and mortall men, and hauing no speciall Reuelation, nor Commission from Heauen, but onely the reuealed Will, and Word of God, can * neuer determine, whether the particular persons to whom they Preach bee Reprobates, yea, or no: so that they tender Grace, and Mercy to them, not as to Reprobates, or cast-awayes, but as to the elect Saints of God, for ought they know. Secondly, because those Reprobates, to whom this Exhortion, and tender of Grace is made, can neuer fully satisfie, nor resolue themselues, that they are * Reprobates, since they were neuer priuie to Gods counsell; so that their whole life is a time of Grace to them for ought they know. Since then it is neither reuealed to the Ministers that offer Grace, nor yet to those to whom this Grace is tendred, that they are Reprobates, or that God hath determined to bestow no Grace vpon them; neither the Ministers, nor yet those Reprobates to whom the Gospel is Preached, can truely say,

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* Rom.2,17,23
2 Tim.2,19.
Rom.11.3.4.

* Eccles.9.1.

ſay that God doeth Cozen, or Delude them; becauſe that vnto themſelues, and all others, there is a poſſibilitie, yea, and a probabilitie, that they may be ſaued, becauſe they know not, whether they are reiected of the Lord or no.

Yea, but you will obiect; that God himſelfe doeth certainely know, that theſe very Reprobates, neither will, nor can Repent, becauſe hee hath decreed to worke no Faith, nor Repentance in them: therefore God muſt needes Delude, and mocke them, though they cannot diſcerne it. *Obiect:*

To this I anſwere; that if Reprobates themſelues cannot diſcerne, that God Deludes them, (whoſe caſe you * *ought not for to argue* before themſelues complaine, eſpecially, againſt the Lord himſelfe: * *who is Iuſt, and Righteous in all his wayes*, though wee cannot diſcouer it:) then how can ſuch who proſecute this obiection, charge the Lord with Couzenage, or Deluſion in his dealing, when as man cannot diſcerne it? What are they now tranſlated into Gods, that they can fathome, and finde out this Miſterie, which all the Saints, and Reprobates in the World cannot eſpie, ſince * *Gods iudgements are vnſearchable, and his wayes paſt finding out?* Doubtleſſe, if there be neuer a Reprobate in the World, who can truely ſay that God deales falſely with him, in deſiring his conuerſion, when as hee neuer did intend it, becauſe, hee could not ſatisfie himſelfe, whether he were a Reprobate, yea, or no: then thoſe who make this Miſticall, and ſtrange obiection, muſt needes ceaſe to charge God with Colluſion, till they are able for to taxe him of, or trace him in it: and that in their owne caſes onely, not in other mens: * *who reſt perchance contented with Gods pleaſure, and complaine not of his dealing.* *Anſw.*

Secondly, though God doeth certainely know, that Reprobates neither can, nor will Repent, yet hee doeth not Delude them, by inuiting, exhorting, and perſwading them

* Rom. 9. 19. 20. Iſay. 45. 9. 10. Ier. 18. 4. 6. * Gen. 18. 25. Pſal. 116. 5. Pſal. 129. 4. Pſal. 145. 17. * Rom. 11. 33. 34. Pſal. 36. 6. Eccleſ. 3. 11. & 7. 14. & 9. 1. Iſay. 41. 13. 14. Pſal. 77. 19. *Ineffabilium nullus eloquentior eſt narrator, quam qui fatetur inexplicabilia eſſe qua loquitur.* Proſper Aquit. Expoſit in Pſ. 144. f. 307. a. * 1 Sam. 3. 18. 2 Sam. 15. 26. Iob. 40. 4. 5. Pſal. 51. 4. Pſ. 39. 9 Pſal. 107 42. Mat. 22. 12

them to Repent; becauſe that as God doeth not inuite them to Faith, and Repentance, as they are Reprobates: ſo his decree of Reprobation, (which only leaues them in that loſt eſtate, wherin it found them at the firſt, and puts them into no worſe condition,) is not the immediate cauſe of their Infidelitie, or Impenitency: but their owne corrupt, and ſinfull Natures, which God is not bound in Iuſtice for to cure. Indeed if God himſelfe ſhould purpoſely binde them hand and foot in the chaines, & fetters of ſinne, and then ſhould bid them walke, or runne on to him in a ſerious maner, he might then be thought for to delude them: but this God doeth not, he caſts no rubbes, nor blocks into their way, but what they caſt themſelues: if they come not in when hee inuites them, it is not becauſe God himſelfe doeth not enable them, but becauſe they haue ſo inſnared themſelues in ſinnes, and treſpaſſes, that they haue quite diſabled themſelues to come vnto him: ſo that they muſt here accuſe themſelues, not God.

3. Thirdly, when God doeth offer Grace vnto vs, hee doeth not immediately infuſe this Grace into our hearts, but hee workes it in vs by the vſe of meanes: now Reprobates, when as God offers Grace vnto them, doe alwayes ſlight, neglect, and vilifie the meanes by which God offers, and conueyes his Grace; ſo that if they miſſe of Grace, (as they alwayes doe:) they cannot lay the fault on God, or ſay, that hee did not intend to Conuert them; but they muſt take the blame vpon themſelues alone; becauſe if they had vſed the meanes with care, and Conſcience as they ought, and done that which was requiſite on their parts; God would haue wrought effectually by his Spirit in their hearts, for ought that they could tell, or thinke to the contrary.

4. Fourthly, when God doeth ſeriouſly inuite vs to Repentance, and true ſauing Faith; hee doeth not alwayes promiſe, and reſolue to worke this Faith, and Repentance in our Hearts, (for then they ſhould be alwayes wrought effectually in vs, becauſe Gods purpoſed, and reſolued

reſolued Will, is (*a*) *alwayes executed, and cannot bee reſiſted:*) but he doeth onely ſeriouſly declare, what things hee doeth approoue, and require in vs, and what courſe wee our ſelues muſt take, if we will bee ſaued: A King may ſeriouſly wiſh and deſire, that ſuch a Subiect of his were a Rich, or Honourable perſon, but yet he may not purpoſe, or reſolue to make him ſuch a one: God doeth (*b*) *earneſtly wiſh, Command, and deſire, that men ſhould Repent, Conuert, and turne vnto him, and that none ſhould offend, or ſinne againſt him*; but yet hee doeth not purpoſe to cauſe them to Repent, or turne vnto him, and not to ſinne: for moſt men goe on in ſinne, without Repentance: yea, * *in many things we offend all; and there is no man that liueth, and ſinneth not:* God may deſire ſomething in his reuealed Will, which he hath not decreed to effect in his ſecret Will: hee (*c*) *deſires not the death of a ſinner, but rather that hee ſhould Repent, and liue*; and yet ſinners alwayes die in ſinne, without Repentance: He deſires, that *all men ſhould bee ſaued, and that none ſhould periſh:* yet we know, (*e*) *that few are ſaued, and that moſt men periſh:* Since therefore God may deſire, and require ſomething in his reuealed Will, which hee hath not abſolutely decreed to effect in his hidden Will; it followes not, that God doeth therefore reſolue to worke effectually by his Grace in Reprobates, when as he offers meanes of Grace, and Mercy to them: and ſo he mockes them not.

Fiftly, the Goſpel in which God offers Grace to men, though it bee propounded in a vniuerſall manner in reſpect of the hearing of it, from which none are excluded; yet it is alwayes preached diſtributiuely, reſtrictiuely, and conditionally in reſpect of the benefit, and comfort of it; not to men, as they are men; nor to all hearers, or Re-

a Gen.18.14. & 17.1.&35. 11. 1 Chro.29 11 12. 2 Chro. 20.6,7 Iob.12. 13 *to the ende.* & 9.4 *to* 20.& 23.13,14.& 38 12,13.& 37.7, 12.& 40,9 & 42,2. Pſal.33. 9,11.Pſ.47,3. Pſ.115,3. Pſal. 135,6.Pro. 21, 1,30.Eccleſ. 9, 1.Iſai.4,27.& 40 10 *to* 18,22 *to* 30 & 43,13 Ier 18 3, *to* 11. ca.32 27.c.49, 19 Ezech. 22. 14. Dan. 2,20, 21.& 4.35.& 5, 29.Act 5.39 c 6,10.c.11.17 Rō 9.19.20.21 Ioh.5,21. 2 Cor 4.5. Epheſ.1.11,19, 20,21.Phil.3. 21 *Iuſtin Martyr. Dialog.cū Tryphone.p.*65 b.*Irenæus aduerſ.Hareſ.*l.2. c.5. *&* 65.l. 4 c.72 *Clem: Alex.Str.m* l. 6 fol 143.E.F.

Macarius Aegypt. hom.4 p.30 *Arnobius aduerſ Gent.*l 3,p.70,90.l.7 p 241 *Hier.lib. in Ephſ.*1. *Tom.* 6 *p.*164. *Auguſt de Cerrept: & Gratia:*c.14. *Primaſius in Rom:* 8 F.39.8 *Fulgentius: De Incarnat: & Gratia: Dom: Ieſu Chriſti:*cap.29 31 *De Predeſtinat ad Monimum: p* 24.25. b Deut.5.1.29.& 27.10,26.& 28.1 Pſ.81.13 Ezech. 18,31 32.& 33,11. Hoſea 6 4.Mat.3,2.&,23,37.Luk.19.42 Acts 17. 30. * Iam.3 2 2 Chro.6.36. *c* 1 Tim.2.4. 2 Pet.3.9.Eze.18.23,32. *e* Mat.7.14.16.Luk.13,23,24.

probates, as they are hearers, or Reprobates; but to all thoſe, and to thoſe onely that ſhall beleeue, imbrace, and obey it in the ſinceritie of their Hearts. If then the Goſpel bee thus propounded to a whole Congregation, can any man ſay that God Deludes him? If hee beleeues, and applies the Goſpel, he ſhall be ſure to reape comfort from it: If he beleeue, and receiue it not at all, and ſo doth loſe the benefit of it: yet he cannot ſay that God Deludes him, or that hee did not offer it ſeriouſly vnto him; becauſe he propounded it with this prouiſo, (f) *if he would Beleeue it*, which condition hee hath not fulfilled: therefore hee cannot blame the Lord, who did not promiſe to fulfill it for him.

(f) Marke 16, 15.16.

Obiect. Yea, but ſay you, a Reprobate may thus obiect: I cannot receiue, nor beleeue the Goſpel, vnleſſe God giue me an Heart to doe it; which Heart he hath not determined to giue mee; therefore hee doeth but delude mee in profering Grace vnto me, vpon ſuch impoſſible tearmes as theſe, which I cannot performe.

Anſw. I anſwere, that it is true, that God muſt giue men Hearts to imbrace, the meanes of Grace in an effectuall manner, or elſe they cannot doe it: yet this I ſay with all; that euen Reprobates themſelues might haue done more, and beene more diligent in the outward meanes, had they put their whole ſtrength vnto it, and prayed earneſtly to God for his aſſiſtance: ſo that they cannot truely ſay, that God was wanting vnto them in altering of their Hearts; but that they were wanting to themſelues, in being negligent in the vſe of meanes, and in blocking vp their Hearts againſt the Lord by daily ſinnes.

2. Secondly, that inabilitie to Repent; and vſe the meanes of Grace which is in Reprobates, proceedes not from any Decree, or Act of God, but from Reprobates themſelues. God made man able at the firſt to doe his Will, and vſe the meanes of Grace; which libertie, mankinde hath wholly, and iuſtly loſt in *Adams* fall: ſince therefore that impotency, of receiuing Grace, which is in Reprobates,

probates, proceeds not from any fatall, or neceſſitating Decree of God, but onely from that originall depravation, which they deriued from the fall of *Adam*; from which God is not pleaſed for to free them: theſe Reprobates can neuer truely ſay, that God deludes them in tendring grace vnto them, though he giues them not hearts to embrace it; (to which he is not bound in juſtice:) but they muſt rather magnifie his Mercie in offering Grace vnto them, when as they haue made themſelues vnworthy of it, and vnable to receiue it.

Thirdly, what reprobate is there, that when God tenders grace vnto him by his miniſters, can truly ſay, that God hath poſitiuely reſolued, not to giue him an heart or will for to embrace it? Is any reprobate priuie vnto Gods decrees, to know what hee hath purpoſed concerning him? if not, then he can neuer truly ſay; that God deludes him, or that hee hath decreed to giue him no will or power to embrace the grace thus tendred to him; becauſe for ought he knowes, hee may belong to Gods election: and if ſo, then God will ſurely change his heart, and giue him power to embrace his grace. 3.

Fourthly, if God ſhould offer grace to reprobates in a ſerious manner, yet he ſhould not delude them, though he giues them no power to receiue it: becauſe there is in Reprobates ſuch a loue of ſinne: ſuch an auerſneſſe, hatred, or violent antipathie againſt grace and holineſſe, that they would be * *vtterly vnwilling to receiue this grace vpon thoſe termes that God doth offer it, although they had power to embrace it:* Reprobates though they might haue grace for the very taking of it, yet they would not receiue it though they might, vpon Gods conditions: they would not, nay wee ſee they will not leaue their ſinnes for to embrace it. Therfore God deludes not them in tendring grace vnto them, though they cannot take it; becauſe they would not entertaine it though they might. 4

* *See* Ioh. 18. 40. Math. 22. 5 6. & 23. 37. Luke 13. 3. & 19. 15, 27. Act. 3, 14. & 7. 51. & 13. 45, 46. Iohn 3. 19. 20. & 1. 10. 11.

Fifthly, though God doth not giue men power to beleeue and receiue his Goſpell, yet hee doth not delude them, in offering it vnto them with a deſire that they 5

ſhould

ſhould receiue it: for as God doth not delude men in injoyning them not to ſinne, and to obſerue his law in euery point, though he giues them no power to doe it, and though it be * *impoſſible for them to fulfill it*; no more can he be ſaid to mocke men in offering grace vnto them by the Goſpell, though he giues them no power to receiue it: becauſe hee commands them no more then they had ſtrength at firſt to do, which ſtrength they loſt through their owne defaults: and becauſe * *the end of this command is to no other purpoſe, but to cauſe men to ſee their owne diſability, and ſo to flye out of themſelues to him, for ſtrength, and mercy.*

Laſtly, God doth not mocke theſe Reprobates in offering grace vnto them by the Miniſtrie of the Goſpell, though he neuer enclines their hearts to embrace it in a ſauing manner: becauſe they haue many priuiledges, and aduantages by the Goſpell, though their hearts are not conuerted by it.

For firſt by this proffer of the Goſpell to them, they haue alwayes ſomething to ſupport their ſoules from ſinking in deſpaire; they haue alwayes a poſſibility, a hope, and probability of their true conuerſion and ſaluation, which thoſe who are depriued of the Goſpel want; whence they are ſaid to bee * *aliens from the commonwealth of Iſraell, ſtrangers from the couenant of promiſe, hauing no hope:* Reprobates who liue vnder the Goſpell, haue alwayes hope till their dying day, becauſe they know not whether they are Reprobates yea or no, till then; which hope and comfort all ſuch, as are depriued of the Goſpell, want: therefore the preaching of the Goſpell to them is not meerely vaine.

Secondly, Reprobates who enjoy the Goſpell, haue a more cleare, diſtinct, and full apprehenſion of God, both in his Eſſence and his glorious attributes, then thoſe who are depriued of the Goſpell haue: they know the will and workes of God; the nature, and excellency of Chriſt, and of his merits; the dignitie of the gifts and graces

* Rom. 3. 20. 23. c. 8, 3, 7, 8. Gal. 2, 15 & 3, 21, 22. Heb. 7. 18, 19.

* *Non ob aliud vnquam datur præceptum, niſi vt quæratur præcipientis auxilium.* Proſper Aquit. ad Demetriadem Epiſt. *Ideò dat præceptum vt excitet deſiderium et præſtet auxilium: vt vnde datur præceptū, præſtetur auxilium:* Leo De Quadrageſ. Serm. 5, c. 1. Serm 11. cap. 2. De Ieiunio 7. Menſis Ser. 9, c. 2. *Non igitur Deus impoſſibilia iubet, ſed iubendo admonet, & facere quod poſſis: & petere quod non poſſis.* Auguſt: de Natura & Gratia: contr: Pælag: cap: 43.

* Epheſ. 2. 12.

graces of his ſpirit: yea, they (q) *taſt a ſweetneſſe in the word and promiſes, and in the powers of the world to come:* they know more then all the world beſides, which is depriued of the Goſpell: Now the very knowledge of God and Chriſt, of all their attributes, and promiſes, and all thoſe things which the Scriptures doe reueale to Reprobates, is an vnualuable and matchleſſe bleſſing; it is a greater good and happineſſe then man by all the light of Art and nature (without the Scriptures) can attaine vnto: therefore no Reprobates can truly ſay, that God deales hardly or faiſly with them in publiſhing the Goſpell to them, though it doth not conuert them. q Hcb. 6.4.5.6

Thirdly, Reprobates though they are not conuerted by the Goſpell, haue alwayes as (r) *great, (nay ſometimes a greater) ſhare and portion, in thoſe outward bleſſings and priuiledges* which the Goſpel brings, (which are great & many) as the Saints themſelues: The Goſpell commonly brings peace and plenty, health and ſafety, and all outward happineſſe and tranquillity with it: it is alwayes accompanied with many great and excellent bleſſings, of which Reprobates drinke as deepe as any others: therefore it is not altogether in vaine vnto them, though it conuert them not. 3. r Iob 21,7. to 17. Pſal. 73.3. to 13.

Fourthly, Reprobates though they are not truly ſanctified nor called by the Goſpell, yet many of them haue oft times many morrall, and commendable vertues, gifts, and graces wrought within them by it? Againe, many of them are oft times ciuilized, and reformed by it, ſo that they runne not into the ſame exceſſe of ſinne and wickedneſſe as elſe they would; by which it comes to paſſe that their eternall torments are much extenuated and abated: therefore they cannot truly ſay, that the Goſpell is ineffectuall or fruitleſſe to them, becauſe their very ſoules in this regard, reape much aduantage by it. 4

Fifthly, Reprobates haue oft times many ſodaine, tranſitory and flaſhy joyes: many good motions, purpoſes, and reſolutions wrought within them by the word; yea, 5.

yea, the word of God is ſometimes ſo preualent and powerfull in their ſoules, that it makes them to doe (*s*) *many things* for God, and to goe very farre in the outward practiſe and profeſſion of Religion; inſomuch that they ſeeme to many, to be the Elect of God, and the vndoubted members of Ieſus Chriſt: ſo that the Goſpell is not altogether in vaine vnto them, becauſe it workes ſome good vpon them, though it conuert them not.

s Mark.6. 20. Math.7.22. *See* Mr. *Perkins* how farre a Reprobate may goe.

6 Sixthly, Reprobates by meanes and vertue of the Goſpell, enjoy the ſociety and company of Gods Elect and choſen Saints, by meanes of whom their ſoules and bodies doe oft times fare the better. Its no ſmall benefit or bleſſing, to enjoy the company of Gods Elect: for as their ſocietie is comfortable, ſweete, amiable, innocent, milde and harmeleſſe; ſo it is a meanes of keeping many judgements from, and pulling downe many bleſſings vpon Reprobates and Caſt-awayes: It is common in the Scriptures, and ordinary in experience, that God ſometimes (*t*) bleſſeth Reprobates, and (*u*) keepes off judgements from them, for the godly mens ſake that liue among them: wherefore though the Goſpell doth not conuert them to the Lord, yet it is not in vaine vnto them euen in this reſpect.

t Gen.30.cap. 39.5,22.23. *u* Gen.18.23. *&* 33.

Seuenthly, Reprobates who line vnder the Goſpell, are * *ſometimes made the Inſtruments* and meanes of good to others, and the furtherers of Gods glory: Kings, Miniſters, Magiſtrates, Schollers of all ſorts, Artificers, and the like, though they are ſuch as God hath rejected, are oft times made the inſtruments of much good vnto the Saints, the executioners of Gods will, and the aduancers of his glory; which brings much joy & comfort to them for the preſent, and gaines reſpect and honour to them in the ſight of men: ſince therefore Reprobates enjoy ſo many bleſſings, priuiledges and comforts by the Goſpell as theſe here mentioned; they haue no cauſe to ſay, that God deludes or cheates them, when as he ſends his Goſpell to them; becauſe though hee giues no inward

* See *Proſper: Aquit: Reſpon. ad cap.*13. *Gallarum.*

efficacy

efficacie nor power to it, to conuert and saue their soules, yet he deriues many outward blessings, comforts, priuiledges and fauours to them by it, for which their soules and bodies fare the better.

If you now obiect, that the Gospell aggrauates the sins of Reprobates, and makes their condemnation greater, because it leaues them without excuse: therefore they are no gainers, but losers by the Gospell. *Obiect.*

I answer, that it is true, that it had beene * better for some Reprobates, yea for all those Reprobates that goe on in sinfull and rebellious courses without restraint: that they had neuer enjoyed the Gospell by reason of their disobedience to it: but as for others who are reclaimed by it, though it aggrauates their condemnation one way, in adding to the greatnes of their sins; yet it extenuates it another way, in detracting from the multitude and number of their sinnes, which they would haue doubled and trebled, had not the preaching of the word restrained them: so that they are farre greater gainers in this last respect, then losers by the first: All Reprobates fare the better for the Gospell here, in regard of those many outward blessings and priuiledges that accompany it; many of them speede the better for it, not onely here, but hereafter too: those that fare the worse for it, it is from their owne defaults; they might haue vsed it better if they would themselues; in hauing more care and conscience to practise and obey it: so that the Gospell is in it selfe a blessing to them all, though it procures a great curse and condemnation vnto many, through their owne defaults. Yet I dare be bold to say, that the very knowledge of the Gospell is so great a priuiledge and blessing of it selfe, that many Reprobates would rather chuse to vndergoe a greater condemnation with the knowledge of it, then a farre lesse without it. *Answ.* * 2 Pet. 2. 20, 21.

But you will now demand of mee, if the Gospell doth truly and of right belong to none but the Elect, if it conuerts and saues none else but they, why then is it propounded *Quæst.*

pounded ſo generally to all, to Reprobates as well as others? if it were proper and peculiar to the Elect alone, it ſhould be preached to none elſe but they.

Anſw: To this I anſwere, that the Goſpell is thus generally propounded vnto all, not becauſe it belongs alike to all, or becauſe God intends that it ſhould be alike effectuall vnto all; but becauſe it is the will, the pleaſure, and * *commaund of God,* that it ſhould be thus propounded: Now the reaſons wherefore the Goſpell is thus generally preached vnto all, though it be principally intended for the conuerſion and ſaluation of the Elect alone, are theſe.

* Mark.16.16 Luk 10,5.6.& 24.47. Mat 13. 3.to 24. Acts 1.8. Col 1.6.21.

1. First, becauſe Reprobates are *(a) intermixed* and mingled with the Elect, as the weedes and tares are with the corne and graſſe, as the chaffe is with the wheate, and as the ſtones are with the mellow ground: now as the raine doth oft times fall vpon the tares, the weedes and ſtones, as well as on the corne, the graſſe, and mellow ground, not becauſe it is principally intended vnto them, but becauſe they are intermixed with the graſſe, the corne, and fertile ground: and as the * *fanne* doth blow vpon the chaffe as well as on the wheat, becauſe its mixed with the wheat, though *it ſcatters the one, and purgeth the other:* Euen ſo the pleaſant ſhowers and breathings of the Goſpel, doe oft times (*b*) *fall on Reprobates and wicked men*, (who are compared to weedes, to tares, to rockes, and chaffe throughout the Scripture) not with a determinate purpoſe to conuert and ſaue them; but becauſe they are mingled with the Elect and choſen Saints of God, (who are compared to wheat, to corne, to good and mellow ground,) for whoſe effectuall calling and conuerſion they are onely ſent.

a Math.13. 24 *to the ende.*

* Mat 3.12. *b* Heb.6.4.9. Mat.13.3.to 24 * *Si de aliquibus ita Eccleſia certa eſſet, vt qui ſunt illi etiã noſcet, qui licet adhuc in vita ſint conſtituti, tamen prædeſtinati ſunt in æternum ignem ire cum Diabolo: tum pro eis non oraret quam nec pro ipſo, &c.* Aug de Ciu. Dei. l 21. c.24. See De Correp. & Gratia: l.c.16

Secondly, the Goſpell is thus generally propounded to all that will embrace it, and not to the Elect alone; becauſe the Miniſters of the Goſpell being but fraile and ſilly men as others are, not able to diſcerne into the ſecret counſell and decree of God: cannot diſtinguiſh betweene the Elect and Reprobates: * If the Miniſters could infallibly

fallibly diſcerne betweene the Elect and Reprobates, betweene thoſe that would embrace and willingly receiue the Goſpell, and ſuch as would reject it; they might then perchance propound the Goſpell to the Elect alone; but becauſe they know not who are choſen and elected, nor who are reprobated: therefore they muſt preach the Goſpell vnto all, that ſo thoſe who are elected, may be effectually called and conuerted out of all.

Thirdly, the Goſpell muſt be thus propounded, becauſe elſe it would be vaine and ineffectuall vnto all; for if the Goſpell ſhould bee pronounced to the Elect alone, (as he that is elected ſhall be ſaued;) then no man could apply it to his owne ſoule; for before a mans conuerſion vnto God, he cannot truly ſay that he is elected: yea, the very Elect can neuer aſcertaine themſelues that they are elected, till they finde the bleſſed fruites of election in their hearts, which are wrought by the preaching of the Word: ſo that if the Goſpell ſhould be preached to the Elect alone, it would be (c) *vaine and ineffectuall*; becauſe no man could then apply it to himſelfe: therefore it is propounded generally vnto all, that ſo men might be able to apply it to their ſoules. 3. c Heb. 4.2.3.

Fourthly, the Goſpell muſt be thus propounded, that ſo (d) *no man whiles he liueth here, might haue cauſe to deſpaire of Gods mercie*: If God ſhould cull out his Elect from among the Reprobates, and make an open diuiſion and ſeperation of them here, preaching the Goſpell vnto them alone; then all theſe Reprobates muſt needes preſently deſpaire of his grace, and * *runne into ſome deſperate courſe*, knowing that they are deſigned and marked out for hell: but now when as the Goſpell is thus generally propounded vnto all, it alwaies nouriſheth ſome hope in Reprobates, and keepes them from deſpaire. 4 d 1 Pet. 1.13. 1 Tim. 2.4. * See *Auguſt: Enarrat. in Pſal.* 101.

Fifthly, the Goſpell is thus generally preached vnto all, that ſo Reprobates who wilfully diſobey, reject, and ſlight it, (e) may be left without excuſe, laying all the blame vpon themſelues, and not on God, who was not wanting 5 e Rom. 1.20. Ezec. 2.5. Ioh. 15.22. Mat. 10. 18. & 24.14. 2 Cor. 2.15.16.

wanting to them in the meanes.

6. Sixthly, the Gospell is thus generally propounded, though it becomes not effectuall vnto all, (*f*) that so the Saints who are converted by it, may have greater cause to loue, to blesse, and praise the Lord, then other men, for making it effectuall vnto them, when as hee hath not made it so to others.

f 1 Pet. 1, 3, 4. & 2. 9. Ephes. 1. 5, 6, 11, 12.

7 Seuenthly, it is thus propounded vnto all, because it is a (*g*) *rule of life to all*: to Reprobates as well as others: though it be no salue nor plaister for to heale their soules; the Gospell though it workes not grace in all, yet it is a square and rule of life to all that heare it; and it is that by which they shall * *be iudged at the last*: wherefore though it be effectuall to none but the Elect, yet it must be preached vnto all alike, because it is a rule and square of life and iudgement vnto all.

g Gal. 6. 16. Rom. 3. 27. & 7. 25. Psal. 19. 9.

h Ioh. 12 48. Rom. 2. 12, 16.

8. Eighthly, it is thus propounded vnto all, (*i*) that so the riches of Gods loue and mercy to mankinde in Iesus Christ his sonne, and all his great & glorious attributes, together with the mysteries of salvation, and his reuealed will, might be more publikely manifested and reuealed to the sonnes of men, to the greater glory and praise of God: the more the Gospell is spread abroad, the (*k*) more God and Christ are glorified, though it conuerts not all; because it doth more diuulge those great, and glorious attributes and treasures of mercy, grace, and goodnesse which are in them, and winnes them a more awfull and commanding reuerence, and adoration in the hearts of men: therefore it is thus preached vnto all.

i See Ephes. 3. 5. to 11. Psal. 2. 9, 10, &c. 2 Cor. 2. 14, 15, 16. & 4, 2 to 8.

k 2 Cor. 2. 14, 15, 16. Phil. 1. 18.

9 Ninthly, it is thus propounded vnto all, that so it may work effectually on many Reprobats, though not to turne them wholly and fully to the Lord; yet to conuert them from their (*l*) *Atheisme, their Paganisme, Idolatries*, prophane and dissolute courses, and from many other sinnes, into which they would haue plunged themselues, had not the Gospell pulled them backe: Wee know by experience, that the Gospel workes very farre on many Reprobates;

l 1 Thes. 1. 9, 10. Tit. 2, 11, 12 to 15.

probates; it makes them (*m*) *doe much, and part with many ſinnes*: and though it neuer workes ſo farre as thorowly to change and ſaue their ſoules, yet it brings them nearer to ſaluation then elſe they could haue come: it makes their condemnation leſſe by leſſening of the number of their ſinnes.

(*m*) Mark. 6.20. See Mr. *Perkins* Treatiſe how farre a Reprobate may goe.

Tenthly, the Goſpel muſt be thus propounded, that ſo thoſe Reprobats that heare it, might (*n*) *enioy thoſe outward bleſſings* and priuiledges which it brings, as well as the Elect: which they could neuer doe, if it were propounded to the Elect alone.

10.

(*n*) Math. 5.25.

Eleuenthly, the Goſpell is thus generally propounded vnto all, that ſo Reprobates might (*o*) *beare witneſſe to it*, and (*p*) acknowledge God and Ieſus Chriſt as well as others: If the Goſpel had beene preached to the Elect alone, then many who profeſſe the Goſpel acknowledging the Deity of God and Chriſt, and the truth and holineſſe of the Goſpel, had layen ſtill in their darke and heatheniſh rites, and ſuperſtitions, worſhipping Diuels, ſtockes, ſtones, and other creatures for Gods; and embracing fabulous, blaſphemous, abſurd and idle Poems and Hiſtories of their Idoll-Gods, for ſound Diuinitie; by which the glory of God and Chriſt, and the truth and teſtimonie of the Goſpel ſhould haue beene much eclipſed: God therefore comman's the Goſpel to be propounded vnto all, and not to the Elect alone, that ſo all * *men might come to the acknowledgement of his truth* and Deitie, for the greater manifeſtation of his glory.

11

(*o*) Mat. 24. 14
(*p*) 1 Tim. 2.4. Coloſſ. 1.6.23. Matth. 24.14.

(*) 1 Tim. 2.4. Matth. 24.14.

Twelfthly, the Goſpel is thus propounded vnto all, that ſo Reprobates as well as others might be (*q*) *conuinced* of their owne weakeneſſe, vileneſſe, wretchedneſſe, and peruerſeneſſe in Gods ſight, and acknowledge his juſtice in rejecting them, and in inflicting vengeance on them for their ſinnes: When a Reprobate by the light of Gods holy word, ſhall ſee what he hath loſt in *Adam*, what corruption he hath drawne from his loynes; and

12

(*q*) Rom. 7.7, 8, 9. to 17. Ier. 3. 25. Iohn 9.41. c. 16.8, 9. Rom. 3.19. Mat. 24. 14.

withall ſhall diſcouer the greatneſſe and infinite multitude of his owne actuall ſinnes; then hee is euen forced
r Pſal.64.8.9. Pſal 58.11. Pſal 51 3.4. Exod. 9.27. Eze 14.22,23. (r) *to confeſſe*, that God deales juſtly with him: then his conſcience ſtops his mouth and makes him (s) *ſpeechleſſe*; ſo that hee hath nothing to reply againſt God; but willingly ſubmits vnto his doome, as being ſcarce proportionable to his ſinne: ſo that there is great reaſon why the Goſpel ſhould be thus propounded vnto Reprobates, though it conuerts them not, euen to cleare Gods juſtice, and ſtop the mouthes of wicked men.
s Mat.22.12.

13 Thirteenthly, the Sacraments are adminiſtred vnto all, to (t) Reprobates as well as to the Elect: Reprobates are baptized, and receiue the Sacrament of the Lords Supper, as well as any of Gods choſen ones: it is fit therefore that the Goſpel ſhould be extended vnto all as well as the Sacraments, becauſe they are both of the ſame extent and latitude, and goe hand in hand together, like Twins that cannot be diuided.
t 1 Cor.11.27 28,29,30.

14. Fourteenthly, the Goſpel is thus propounded vnto all, becauſe it hath a ſeuerall effect in all; though not to ſaue and conuert all thoſe that heare it: To the Elect, it is the
u Rom.1.16. Acts 11.24. (u) *power of God to ſaluation*, (w) *the ſauour of life vnto life*, and the effectuall (x) *meanes of their true conuerſion and ſaluation*: to the wicked (y) *it is the ſauour of death vnto death*, the rule of life and judgement; the declaration of Gods will and pleaſure; the *cauſe* (z) *oft times of their obduration and greater condemnation*, by reaſon of their contempt and neglect of it. Since therefore the Goſpel hath a worke in Reprobates as well as in the Elect, it is propounded to them both; yet not as vnto Elect and Reprobates, nor in abſolute and poſitiue termes; but as to men who are capable of grace and ſaluation, if they repent, and beleeue; and of damnation if they doe reject it.
w 2 Cor.2.15 16. x 1 Cor.1.18. 21.& 2.5. & 4.15. Iames 1. 18. Col. 1.12. 13. y 2 Cor.2.16. z Iſai.6.9,10. Ezech. 2. 10. Ioh.15.22. Rom:1,20.

15. Laſtly, the Goſpel is thus preached indefinitely vnto all, that ſo God might ſhew his wiſedome, his power, his liberty, his goodneſſe, and his mercy, in conuerting ſome men out of all: God might haue left mankinde in that

that deſperate and loſt condition into which the ſinne of *Adam* did plunge them at the firſt, as he (*a*) *left the collapſed Angels*; without recouering any of them from that deplored and wretched eſtate: but yet it hath pleaſed him (*b*) *out of the abundant riches of his grace and mercy, to exempt a* (*c*) *remnant, and a remnant onely*, from this their curſed thraldome, by the death and paſſion of his onely Sonne: *whom* (*d*) *he calls* and ſeuers from the reſt, by the voyce and power of his Word and Spirit: and therefore he cauſeth his Goſpel to be preached vnto all: Firſt, that (*e*) *hee may gather this choſen remnant out of all:* Secondly, that he might (*f*) *trie all men what they are:* and ſo in ſome ſort diſcouer to the world who are his beloued, (*g*) *and choſen out of all*; *euen thoſe who obey and heare his voyce:* Thirdly, that he might (*h*) *manifeſt his abſolute ſoueraignty and power ouer all, in conuerting ſome, and hardning others:* Fourthly, that he might diſcouer (*i*) *the liberty and freedome of his choyſe*, in making the ſelfe-ſame word (*k*) *a word of life and ſaluation to ſome,* (*and thoſe perchance* (*l*) *the moſt vnlikely in the eyes of men:*) and yet *a word of death and damnation vnto others:* Fifthly, that hee might (*m*) *declare the riches of his grace and mercy towards his Elect and choſen children, in calling them home vnto him by his Goſpell, when as he obdurates others by it*; Sixthly, to (*n*) *intricate and perplex his wayes and dealings with the ſonnes of men, that ſo they might admire the depth of the riches of his wiſedome and knowledge, and the profoundneſſe of his ſtupendious and hidden myſteries, not being able to trace out his wayes and footeſteps*, in working on the hearts of *ſome men* by his Word and Goſpel, *not on others:* Seuenthly, to teach the world to know; that the power of ſa-

a Heb. 2. 16. 2 Pet. 2. 4. Iude 6.
b Rom. 9. 23. & 11. 6. Epheſ. 1, 5, 6. & 2, 4, 5, 6, 7. Tit. 3, 5, 6, 7.
c Iſay. 10, 22, 23. & 11. 11, 16. & 37, 31, 32. Ier. 23, 3. Ezech. 14, 22. Ioel 2 32. Amos. 5, 15. Mich. 2. 12. & 5. 7. c. 7. 18. Rom. 9. 27. & 11 4. 5.
d Rom. 8 30.
e Pſal. 50. 5. Iſai. 40. 11. & 43, 5, 6. & 54, 7, 8. Ier. 23, 3. & 31, 10, 11. Matth. 24, 31. Epheſ. 1, 10. & 4. 11, 12 13. Iohn 10. 3, 4. 26, 27. Heb. 1. 14 2 Tim. 2 10.
f Luke 2. 34. 35.
g Iohn 8. 47. & 10, 3 4, 27. 1 Iohn 4 6.
h Math. 20 15

Rom. 9. 15 *to* 26. *i* Rom. 9. 15. 20. 22, 23. Exod. 32. 19. Iſai. 45, 9. 16, Hebr. 6. 7, 8. *l* 1 Cor. 1, 26, *to* 30 Iam. 2, 5. 1 Tim. 1, 12, *to* 17. *m* Rom. 9, 15, 16, 23. Epheſ. 1, 5, 6 & 2, 4, *to* 9. Tit. 3, 5, 6, 7. 1 Cor. 1, 5, 10. & 4, 7. See *Auguſt: ad Bonifacium:* lib. 2, cap. 7. *n* Rom: 9, 19, *to* 31. & 11, 30, 31, 33, 34. Eccleſ. 3, 11. & 7, 14, & 9, 1. Pſal. 36, 6. & 77. 19. *Hac eſt virtutis occultorum operum Dei, ne propterea vileſcant, ne comprehenſa mira eſſe deſiſtant:* Auguſt: contr: Iulianum l. 6. c. 3.

uing and conuerting ſoules (*o*) *is neither in the impotent and depraued will of man:* (*p*) *nor in the Miniſters, or outward letter, of the Goſpell*; (for then all men that heare the ſelfe-ſame Goſpel preached, ſhould bee conuerted; becauſe the naturall power, bent, and inclination of their wills, is juſt the ſame:) *but onely in the free diſpoſe of God alone, who workes, both when, and where, and how, and what he will*; not generally in all that heare the Goſpel; *but in thoſe alone, whom he thinkes fit*; *and that in ſeuerall maners, places, ſeaſons, and degrees, according to the pleaſure of his owne free will,* which none, * *can hinder, alter, or controule.* Eighthly, to teach men (*r*) *to feare and tremble in his preſence*; *to* (*s*) *caſt themſelues wholly on his grace and mercie*; (*t*) *to depend and waite on him continually, and to haue their eyes and hearts ſtill fixed on him*: ſince all the benefit, fruit, and bleſſing of the Goſpel; (*u*) *all the differences and changes that are wrought in men, proceede from him.* Ninthly, to inſtruct thoſe Saints who haue beene called and conuerted by the Goſpel, not to ſacrifice to their owne nets: (*x*) *not to boaſt nor glory in themſelues, or in the outward meanes of grace*; but (*y*) *to aſcribe the glory, honour, and praiſe of their vocation and conuerſion vnto God:* who hath not wrought ſo in the hearts of others, who had the ſelfe-ſame word of grace. Laſtly, *to* * *ſtirre vp the hearts of his choſen ones, to bleſſe, to praiſe, and loue him more, for the ſuper-abundance of his loue and kindneſſe to them, in chuſing, calling, and conuerting them*; when as he ſuffers others for to periſh, vnder the very meanes and word of grace.

And if you now demand of me; why God doth thus conuert and call home one man by his Word, and not another; or why he conuerts not all; (*z*) *ſince there is no reſpect of perſons with him?*

I anſwer: that no other reaſon can be rendered of it, but that (*a*) *it is his good will and pleaſure thus to doe:* All the reaſon *why God ſhewes mercy to any man*; *or to this man*

o Rom.11.16. Iohn 1,13 Ier 10,23. Pou.16, 1,9 & 20,24 Iſai 26,12 Phil.2,13. See *Auguſt: ad Bonifacium,* lib. 2.c.3.l 4.c.6. *De Gratia & Libero Arbitr:*

p 1 Cor 3.5,6 7.&4,6,7.

q Iohn 3,8. & 6,61. 1 Cor.1, 18,24.&3,5,6 7.2 Cor.3.2, 5,6,18. & 10, 4, 17.Acts 16, 14Reu.3.7.

* Iſay.43, 13. See Page.6.

r Eccleſ. 3,14. Phil. 2,12.13. Deut.4, 10. Pſal 2,11.Pſa. 5,7.Iſay.8,13.

s Pſal 22,10 Phil.2,7,*to* 11.

t Pſal. 130,5, 6. Pſal 123,1,2 Pſal.25,5. Pſ. 27,14.Iſay.8. 17.& 40 31. Ier.14,22. Mich.7,7.

u 1 Cor: 4,7.

x Rom.3.27. 1 Cor.1,29. & 3,29. Eph. 2,8,9

y Ier.9,23. Pſ. 115,1. 1 Cor. 1,31. 2 Cor.10, 17. Eph.1,6, 12. 2,11,Eph.6.11.

* Eph.1.3,to 13. 1 Tim.1.12.*to* 18. 1 Pet.1,2,3.& 2,9,10. z Rom. a Luke 10,21. 1Sam.12,22.Math.24.40,41.

more

man, more then to another, is onely this: (*b*) *becauſe he will haue mercy, and becauſe it is his pleaſure thus to doe:* This is all the ground and reaſon which God himſelfe, or the Scriptures for him render: and why ſhould we curiouſly enquire after any other, which God himſelfe hath not reuealed? We all confeſſe, that wee were in a deſperate and loſt condition, and that God might haue ſuffered vs all to periſh without any injury or injuſtice to vs: If God therefore be ſo exceeding gracious and compaſſionate to ſaue ſome, whom he thinkes good to ſaue: and ſo juſt and righteous as to ſuffer others for to periſh: ſhall (*c*) *wee Potters clay be ſo preſumptuous, as to interrogate him, why he doth it?* Certainely, if wee conſider but that abſolute and ſoueraigne right, that God hath in vs as we are his creatures: how (*d*) *we are wholly and ſolely his, and not our owne:* (*e*) *how wee are in his hands as the clay in the Potters to faſhion and frame vs, yea to cruſh vs in peeces at his pleaſure:* (*f*) *though we had no ſinne at all within vs, yet then if God ſhould caſt vs all into hell, we might iuſtly lay our hands vpon our mouthes, and not ſo much as dare to aske of him a reaſon, why he doth vſe vs thus?* Alas, which of vs could then ſay vnto God, (*g*) *what doeſt thou?* or (*h*) *why haſt thou made or reiected mee thus?* (*i*) *Is it not lawfull for God to doe what he will with his owne?* and may he not then diſpoſe of vs at his pleaſure, without any iniury or injuſtice? Doe not weake and mortall men, who are but Tenants at will or ſufferance, of all their earthly goods

b Exod. 33.19. Rom. 9 15.16. to 27 & 11 5.6 Deutr 7 8. 1 Sam. 12,22. Hoſea 14.4. Luke 10 21. Epheſ. 1.5 9.11 & 2.5,8. 2 Tim. 1.9. See *Auguſt. ad Bonifacium* lib 2 c.7.l.4.c 6. *De Praedeſtinatione & gratiae De Praeſtinatione Sanctorum: De Correptione et Gratia:* And the whole 2. parts of his 7. Tome *Fulgentius ad Monimum: Primaſius in* Rom: 8.9,10 &11. *Proſper: Aquat:* in moſt of his Works: All the Fathers doe concurre in this. See my Perpetuitie of a Regenerate Mans eſtate. Pag. 8.9. *c* Iſay. 45,9. Ier. 18 6. Rom. 9,20.21. 2 Tim. 2.20. 21. *d* Ezech. 18.4. 1 Cor. 6 19.20. Rom 12.1. Pſal. 100.3. *e* Ier 18.6. See (*c*.) *f* Iob. 40 4.5. Pſal. 35. 9. Iob 9.14.15. *Si humanum genus quod primitus conſtat ex nihilo, non cum delicta mortis & peccati origine naſceretur, & tamen ex iis creator omnipotens in aeternum nonnullos damnare vellet interitum: quis omnino creatori diceret quare feciſti ſic? Qui enim cum non eſſent, eſſe donauerat, quo fine eſſent habuit poteſtatem: nec dicerent caeteri, cur paribus omnium meritis diuinum diſcreparet arbitrium; quia poteſtatem habet figulus luti ex eadem maſſa facere, aliud quidem vas in honorem; aliud vero in contumeliam.* Auguſt. De Prædeſt: & Gratia. c. 16. *g* Eccleſ. 8.3.4. Dan. 4,35 Iob 9,12 *h* Iſai. 45.9.10. Rom. 9.20,21. Iob 9,14 15. *i* Math. 20.15. See *Auguſt. ad Bonifac.* lib. 4. cap. 6.

and poſſeſſions, argue thus: that they may diſpoſe of them at their will and pleaſure, without controule or checke, (*k*) *becauſe they are their owne*, when as in truth (*l*) *they are not theirs but Gods?* and ſhall wee then denie that liberty to God in that which is truly his, which we all doe take vnto our ſelues, in that which is none of ours, but onely at Gods pleaſure?

k Pſal. 12. 4. Matth. 20. 15.
l 1 Chron. 29. 16.

Wee ſee that Potters, and Glaſſe-men, caſt the ſelfe-ſame mettle into diuers different ſhapes, and formes, and oft times daſh, and marre their worke, becauſe it is their pleaſure: we ſee that all Artificers, in all their manifactures doe the like: The Scripture informes vs, and we know it by experience, (*m*) *that Potters make veſſels of honour, for honourable; and veſſels of diſhonour for vile, and deſpicable vſes, out of the ſelfe-ſame Clay, or lumpe*: that Idolaters oft times, (*n*) *of the ſelfe-ſame Tree, make them an Idole-god to worſhip, and a fire to warme themſelues withall: adoring one piece of it, burning the other*; and all becauſe it is their will and pleaſure: Doe not Gardeners ſtocke vp ſome rootes, and trees, yet plant, and prune others of the ſelfe-ſame kinde, becauſe it is their pleaſure? Doe not Nobles, and Gentlemen pull downe ſuch a houſe, repaire, and build another? doe they not deſigne ſuch a roome, or plot of ground to one vſe, ſuch a one to another? doe they not demoliſh, alter, or tranſplant their Orchards, Gardens, Parkes, or Walkes? doe they not kill ſuch a Stagge, or Bucke, or Foule, or Hare; and ſpare another, becauſe it is their pleaſure? Yet no man dares controle them for it, becauſe they are their owne: We ſee that earthly Monarches doe oft diſpenſe, and caſt their honours, fauours, and disfauours vpon men, aduancing this man, and diſplacing that; vpon no other grounds at all, (*o*) *but that it is their pleaſure*: yet, (*p*) *who may ſay vnto them, what doeſt thou?* Wee know that Maiſters, Land-Lords, Fathers, diſpoſe of their Slaues and Vaſſals, Lands and Tenements, Sonnes and Daughters, Goods and Chattels, at their pleaſure, to whom, or how they

m Iſay 45, 9. Ier. 18. 6. Rom. 9. 20. 21. 2 Tim. 2. 20. 21
n Iſay 44. 14. *to* 18.
o Eſter. 6. 6, 9.
p Eccleſ. 8, 3. 4

they pleaſe; yet no man queſtions, nor controles them for it, becauſe they are their owne. And ſhall we poore duſt and aſhes, who take ſuch libertie to our ſelues, in all that we conceiue to bee our owne, (though in trueth the right, and propertie of it bee in God himſelfe, and not in vs:) ſo limit, and confine the boundleſſe Prerogatiue, and abſolute Soueraignetie of the omnipotent, and Supreeme Commander, Proprietor, King, and God of Heauen, and Earth, (*q*) *in whom, from whom, for whom all Creatures liue and moeue, and haue their being,* (*r*) *and for whoſe onely will, and pleaſure, they are, and were Created*; as to deny him libertie to doe what he will with his owne; to Elect, and Reprobate, Reiect, or chuſe what men hee pleaſe? Shall we make choyce of whom wee pleaſe for our Companions, Fauourites, Friends, and Seruants, reiecting, and neglecting others: and ſhall not the Lord, and God of all things, who is bound by no ingagements, or deſerts to any Creature, doe the like? Doe not the Scriptures plentifully informe vs? (*s*) *that the Lord doeth whatſoeuer he will in Heauen, Earth, and all the Creatures: that he diſpoſeth both of Kingdomes, Kings, and Nations: and of the Honours, Liues, Eſtates, Aduancements, Sickneſſes, Croſſes, or Debaſements of all men at his pleaſure.* Doe we not ſee, that in the gouernment, and managing of all things, and creatures in the world, he doeth whatſoeuer hee pleaſeth? yet no man murmures, or complaines againſt it, or (*t*) *dares to aske him what hee doeth?* becauſe hee is Lord and Iudge of all things. If then we allow the Libertie, Power, Wiſedome, Will, and Iuſtice of God, in the managing of the World it ſelfe, and all the ſeuerall occurrences in it: if we admit him a Supremacie ouer Nations, Kingdomes, and all the People, and Creatures of the Vniuerſe, to order and diſpoſe them at his pleaſure: ſhall we not allow him an abſolute, and free; yea juſt Prærogatiue, to Elect or reprobate whom hee pleaſeth? to chuſe out one man, and paſſe by another, without any ſpice of partiality, or colour of injuſtice;

q Dan. 5.23. Acts 17.25.28
r Reu 4.11. Prou. 16.4.
s Pſal.75.6,7. Pſal.115.3. Pſal. 135.6. Iob.9.5. *to* 13. Dan.4.25.35. & 5. 21.23.& 2.21.
t Iob.9.12. Dan.4.35.

because they are his owne, created and ordained onely for his pleasure? Doubtlesse if wee would but seriously consider, what a supreame, and absolute propriety the Lord hath in vs: that we are his, and his alone: and that we deserue no boone nor fauour at his hands at all: (for what can any base and finite creature merit, from his all-glorious and infinite Creator?) let God then reprobate, damne, or throw vs into hell for euer, without any reference to our sinnes at all, euen because it is his will and pleasure: we would (*u*) *euen lay our hands vpon our mouthes with holy Iob: and though wee were righteous, yet wee would not answer nor reply against it:* (*x*) *we would with our blessed Sauiour, be like Sheepe before the shearers, euen dumbe and speechles, not opening once our mouthes:* or if wee did, it would bee onely in his language: (*y*) *Father if it be possible let this cup passe from me: neuertheless not my will, but thine be done*; or else in the dialect of good old (*z*) *Elie, Dauid, and the Israelites: It is the Lord: if hee hath no delight nor pleasure in vs, Lo here we are, let him doe with vs what seemeth good in his eyes, euen whatsoeuer he will:* (*a*) *Is it not lawfull for him to doe what hee will with his owne?* (*b*) *Moses and Paul could bee contented to bee accursed and seuered for euer from Christ, for the good of the Israelites:* and shall not wee bee contented to bee Reprobated and damned for the pleasure of GOD? so farre would wee be from quarrelling with his iustice in chusing others, and rejecting vs, if our hearts were right. But if wee spoke further vpon men as lost in *Adam*; what cause haue any criticall or blunt-acute Arminians, to quarrell with Gods freedome or his iustice, in chusing some men, and rejecting others, when as hee might in iustice damne them all, (*c*) *being dead and lost in Adam ere they were?* had God no absolute disposing power ouer vs as we are his creatures; yet since hee hath right and cause to damne vs all as sinners; wee can neither accuse him of partiality, in chusing some; nor of injustice, in rejecting others. * Doth God then select and chuse

u Iob.40.4. c.9.14.15.

x Isay 53.7.

y Matth.26. 39.42.

z 1 Sam.3.28 2 Sam.10.12. & 15.26 Iudg 10.15. Psal 39 9. Lam 3.26.

a Matth.20.15.

b Exod.32.32 Rom.9.3.

c Isay 53.6 Rom.3.23 & 5.12,18. Ephes. 2,1,2. 1 Cor. 15,22.

* See *August: ad Bonifacium*: lib.6 c.6. *Primasius in Rom:* 9.

chuſe out any to ſaluation? loe here is his infinite mercy; praiſe him for it. Doth hee neglect and paſſe by others, relinquiſhing them in their firſt eſtate? loe there is his admirable juſtice: feare him for it. Doth hee not ſaue all? magnifie thou his abundant goodneſſe, that hee compaſſionates any, when as in juſtice hee might damne all: Doth he chuſe this man rather then another? * maligne not the freeneſſe of his mercy in the one, when as thou canſt not but approue his juſtice in the other. Hath hee choſen thee, and not others? O praiſe and bleſſe him for his grace and goodneſſe to thy ſelfe, who deſeruest at his hands as ill as any; and murmure not that others doe not fare as well as thee: Hath he rejected thee, and choſen others? Confeſſe his juſtice on thy ſelfe, and enuie not his loue and mercy towards others: let (*d*) *not thy eye be euill becauſe he is good*: wiſh not none ſaued becauſe thou art damned: (*e*) *(Dines in hell had more charitie then ſo:)* nor (*f*) *fret not at thine owne damnation, becauſe thou doeſt deſerue it.* Let God doe what he will with his owne: let him diſpence his pardons, his iudgements; his mercie and his iuſtice as he pleaſe; ſince (*g*) *he wrongeth none in pardoning ſome*, or damning others: If an earthly Prince or Monarch be ſo gracious as to pardon and promote one Traytor to his perſon: ſo iuſt and rigorous to execute another for the ſelfe-ſame fact, (*h*) *as Pharaoh did*: what man can tax his mercy in the one, or iuſtice in the other? If a man that hath two iuſt and deepe ingaged * Debtors, doth freely acquit the one, yet ſue the other; what cauſe of iuſt complaint hath either? If a Father who hath two rebellious ſonnes adopts the one, diſinherits the other: what wrong is this to either? If a Maiſter who hath two vntruſty, negligent, and ſloathfull ſeruants, retaines the one, caſts out the other: what cauſe of clamour can there be in either? God deales but thus with vs: Wee are all traytors, debtors, rebellious ſonnes, yea negligent, waſtfull, and vnfaithfull ſeruants vnto him: the (*i*) *beſt of vs deſerue eternall death*, impriſonment,

* *Cum Deus iuſtus eſſet, & tamen ſi vtrumque puniret: qui liberatur, habet vnde gratias agat: qui damnatur, non habet quod reprehendat:* Aug. De Bono Perſeuerantiæ cap. 8.

d Math. 20. 15

e Luke 16. 27 to 31.

f Mich. 7. 9. Pſal. 39. 9. Pſal. 51. 4.

g Math. 20. 13.

h Gen. 40. 20, 21, 22.

* See Math. 18. 23, to 35.

i Dan. 9. 7, 8, 9 Rom. 6. 23. Lam. 3. 22.

ſonment, diſinheritance, and reiection at Gods hands, and nothing elſe: what iniurie or iniuſtice is it then to vs, for God to pardon, releaſe, adopt, and chuſe out ſome: to condemne, to binde, diſinherite, and caſt out others? Certainly none at all. O therefore ſince we demerit nothing at the hands of God, but iuſt reiection, hell, and death: Let vs rather wonder at the exceeding riches of his Grace and Mercy, in chuſing and conuerting ſome; then clamor at his Iuſtice in reiecting others: Let vs rather (k) *admire why he ſhould ſaue any: then inquire why he ſaues not all, or Reprobates ſo many.* It is but *his meere Grace, and Mercy to ſaue ſome: it were* * *no Iniuſtice, nor harſh ſeuerities in him to reiect vs all,* who were all bound ouer to eternall Death before we were?

Let this then quiet, ſatisfie, and content all curious, proud, and reſtleſſe Spirits, who would prie into thoſe myſticall, and hidden reaſons of Election, & Reprobation, that are cloſſeted vp in Gods owne boſome, * *into which no mortall eye, nor wit can prie,* (much leſſe mans darke, and purblinde carnall reaſon, or Metaphyſicall tranſcendentall ſpeculations:) no further then the * *light of Scripture leades them:* (a) *That there is no iniuſtice, no colluſion, nor partiality at all in God; who is Iuſt, and Righteous in all his Wayes; and Iudgements:* That it is Gods meere Grace, and Mercy, (not any Partialitie, or fore-ſeene Faith, or Workes, or Will in men,) that mooues him to Elect, or chuſe out ſome to life Eternall: *and his* (b) *meere Pleaſure, Will, and Iuſtice, that cauſeth him to reiect, and paſſe by others:* That his written, and reuealed Word, and Will, is but a handmaid, and ſubſeruient to his ſecret Will, to effect, and worke all that in time, which he had purpoſed concerning man from all Eternitie: (c) *and to*

k *Cum damnatio iuſta pœna reddatur; ſaluatio autem gratia donetur indebita: quis adeo vſque humanæ conditionis oblitus diuinæ ſenſus arcana diſcutiat, vt cum ipſe pœnã merito ſit conſecutus, quærat cur alius gratiam quæ non debebatur ei accipiat?* Aug. de Prædeſt: & gratia. cap. 16.

* See *Auguſt: De Corrept: & Gratia*: c. 10. De Bono Perſeuerantiæ: ca. 8, 10, 11, 12, 14.

* See *Auguſt. De Bono Perſeu:* cap. 10, 11, 12, 14.

* *Hoc ſcio neminem contra iſtam Prædeſtinationem quã ſecundũ ſcripturas ſanctas defendimus, niſi errando diſputare potuiſſe:* Aug. De Bono Perſeu. c. 18. *a* Rom. 9. 14. Pſa. 92 Exo 9. 27. 2 Chron. 12. 6. Ezra. 9. 15. Pſal 11. 7. Pſ. 19. 9. Pſ. 116 5. Pſ. 129 4. Pſ. 145. 17. Ier. 12. 1. Lam. 1. 18. Dan. 9 14. *Auguſt: De Bono Perſeu.* c. 10. 11. *b* Rom. 3. 5. 6. & 9. 11. 13. *to* 23. Mal. 1. 2. Prou. 16. 4. Iob 9. 12, 13. Math 24. 40. 41. Luk. 10, 21. c. 17. 34, 35, 36. *c* Rom. 8. 30. Mat 24, 31. Acts 18, 9, 10. & 13 48. Epheſ. 1. 3. *to* 20. & 4. 11, 12, 13. Heb. 1, 14. Mat. 13, 4, *to* 51. Pſ. 50. 5. 16. 17. 1 Theſ. 1, 4. 5. 1 Pet. 1. 2, 3, 5, 23.

conuert

conuert, and call home thoſe, and none but thoſe, whom he had choſen ere the World was framed: whoſe (*d*) *number is ſo definite, and certaine in it ſelfe, that it can neither be diminiſhed, nor augmented:* and whoſe Saluation (*e*) *ſo infallible, that it is altogether impoſſible for Diuells, Men, or Angels, to enacuate it.* And let all the premiſes laid together, corroberate this concluſion, and ſettle it in our hearts: That God is neither an vniuſt, or partiall Iudge in calling ſome, and hardning others: nor yet a ſubdolous Equiuocator, Impoſtor, or Deluder, in tendring Grace promiſcuouſly, and conditionally in his reuealed Will, to ſuch whom hee hath not Elected, nor ſeriouſly purpoſed or decreed, to conuert and call home to him in his ſecret Will.

d *Prædeſtinatorum ita certus eſt numerus, vt nec addatur eis quiſpiam, nec minuatur ex iis.* Aug. De Corrept. & Gratia cap. 13. Primaſius in Apoca. l. 1. p. 17.

e Rom. 8. 33. *to the end.* Ioh. 10. 27. 28. 1 Pet. 1. 5. Mat. 16. 18 Iſay. 45. 17. 2. Tim. 2. 19. *Aug De Corrept. & gratia* c. 7. 9. *Anſelme et Beda in* Rō. 8. *et in* 2 Tim. 2, 19.

TO

TO THE CHRISTIAN READER.

CHriſtian Reader, ſince it is the bounden duetie of euery true, and Faithfull member of the *Church of England*, to fence, and Bulwarke her receiued, and eſtabliſh Orthodoxe *Doctrines*, againſt all *Popiſh Nouellers*, and *Arminian Innouators*, (eſpecially, in times of Innouation,) by all peaceable, and lawfull meanes: meeting with an ancient Printed *Recantation*, of certaine *Popiſh*, and *Arminian Tenents*, which now infeſt the Peace, and ſetled *Doctrines* of our *Church*: broached by one Maiſter *Barret* of *Keyes Colledge*, in a *Concio ad Clerum*, in Saint *Maries Church in Cambridge*, *on Tueſday the 29. of Aprill, in the yeere* 1595. which *Tenents* were there publiquely Recanted by him, in the open face of the Vniuerſitie, on the 10. *day of May* next enſuing: and that by vertue of an *Order* made the 5. *of May*, by the vnanimous vote of all the *Heads of Houſes in the Vniuerſitie*: to wit, *Maiſter Doctor Some, Deputie*: *Doctor Duport Vicechancellor*, *Doctor Goade*, *Doctor Tindall*, *Doctor Whitakers*, *Doctor Barwell*, *Doctor Iegon*, *Doctor Preſton*, *Maiſter Chaderton*, *and Maiſter Clayton*, who, *vpon mature deliberation*, *and aduice*: adiudged Maiſter

Maister *Barret* to Recant these Assertions of his, *as false, Erronious, and manifestly repugnant to the Religion receiued, and established in the Church of England, by publique, and lawfull Authoritie*: as appeares by the expresse wordes of the said *Order*, recorded in the *Vniuersitie Register of Cambridge*: I thought it my duetie, for the Gagging vp of the mouthes of all *Arminian Nouellers*; the Declaration of the Ancient, and receiued *Doctrines of our Church*; and the allaying of those present *Controuersies* which oppugne them; to reuiue the memory of this eminent, and famous *Recantation*: which young Antiquitie hath almost cankered, and buried in obliuion: to transmit both it, and its Coætanean *Articles of Lambeth*, to Posteritie: and to make them publique, for the publique good, whereas they are now ingrossed in the hands of few: that so as the first divulging of them, did nip *Arminianisme* in the *Blade*, and keepe it vnderground almost for thirtie yeeres together, that it durst not spring vp in our Church: so this reuiuall of them, may once more blast it in the *Stalke, and Eare*, before it bring foorth those poysonous, ripe, and bitter fruites, which may endanger both our *Church, and State* at once, and bring them both to speedy ruine.

A COPPIE OF A RECANTATION OF certaine Errors, raked out of the dunghill of Poperie, and Pelagianiſme, publiquely made by Maiſter *Barret* of Kayes Colleged in *Cambridge* the tenth day of *May*, in this preſent yeere of our Lord, 1595. in the Vniuerſitie Church, called Saint *Marres* in *Cambridge*: which Errors he did raſhly hold, and maintaine: Tranſlated out of Lattine into Engliſh.

Anno. 37. Elizabeth.

PReaching in Lattine not long ſince in the Vniuerſitie Church, (Right Worſhipfull,) many things ſlipped from me, both falſely, and raſhly ſpoken, whereby I vnderſtand the mindes of many haue beene grieued; to the end therefore that I may ſatisfie the Church, and the Trueth which I haue publiquely hurt, I doe make this publique Confeſſion, both repeating, and reuoking my Errors.

Firſt, I ſaid, that no man in this tranſitorie World, is ſo ſtrongly vnderpropped, at leaſt by the certainetie of Faith, that is, vnleſſe (as I afterwards expounded it,) by Reuelation, 1.

Reuelation, that hee ought to bee aſſured of his owne Saluation. But now I proteſt before God, and acknowledge in my Conſcience, that they which are Iuſtified by Faith, haue peace towards God, that is, haue reconciliation with God, and doe ſtand in that Grace by Faith: therefore that they ought to bee certaine, and aſſured of their owne Saluation, euen by the certaintie of Faith it ſelfe.

2. Secondly, I affirmed that the Faith of *Peter* could not faile, but that other mens Faith may: for (as I then ſaid) our Lord prayed not for the Faith of euery particular man. But now being of a better, and more ſound Iudgement: (according to that which Chriſt teacheth in plaine words, *Iohn* 17.20. *I pray not for theſe alone,* (that is, the *Apoſtles,*) *but for them alſo which ſhall beleeue in mee, through their word.*) I acknowledge that Chriſt did pray for the Faith of euery particular Beleeuer: and that by the vertue of that Prayer of Chriſt, euery true Beleeuer is ſo ſtaied vp that his Faith cannot faile.

3. Thirdly, touching perſeuerance vnto the end, I ſaid that that certainetie concerning the time to come, is proude, foraſmuch, as it is in his owne nature contingent, of what kind the perſeuerance of euery man is: neither did I affirme it to bee proude onely, but to be moſt wicked. But now I freely proteſt, that the true, and iuſtifying Faith (whereby the Faithfull are moſt neerely vnited vnto Chriſt,) is ſo firme, as alſo for the time to come ſo certaine, that it can neuer bee rooted vp out of the mindes of the Faithfull, by any tentations of the Fleſh, the World, or the Diuell himſelfe: So that hee which once hath this Faith, ſhall euer haue it: for by the benefit of that iuſtifying Faith, Chriſt dwelleth in vs, and wee in Chriſt: therefore it cannot but be both increaſed, (Chriſt growing in vs dayly,) as alſo perſeuere vnto the end, becauſe God doeth giue conſtancie.

4 Fourthly, I affirmed that there was no diſtinction in Faith, but in the perſons beleeuing. In which I confeſſe that

that I did Erre: Now I freely acknowledge, that temporary Faith, (which as *Bernard* witnesseth, is therefore faired, because it is temporary,) is distinguished, and differeth from that saving Faith, whereby sinners apprehending Christ, are iustified before God for euer; not in measure, and degrees, but in the very thing it selfe. Moreouer I adde, that *Iames* doeth make mention of a dead Faith, and *Paul* of a Faith that worketh by loue.

Fiftly, I added, that forgiuenesse of sinnes is an Article of Faith, but not particular, neither belonging to this man, nor to that man: that is, (as I expounded it,) that no true Faithfull man, either can, or ought, certainely to beleeue that his sinnes are forgiuen him. But now I am of another minde, and doe freely confesse, that euery true Faithfull man is bound by this Article of Faith, (to wit, I beleeue the forgiuenesse of sinnes,) certainely to beleeue that his owne particular sinnes are freely forgiuen him: neither doeth it follow hereupon, that that Petition of the Lords Prayer (to wit, *forgiue vs our Trespasses,*) is needlesse: for in that Petition, we aske not onely the guift, but also the increase of Faith. 5

Sixtly, these words escaped mee in my Sermon, *viz.* As for those that are not saued, I doe most strongly beleeue, and doe freely protest that I am so perswaded against *Caluin*, *Peter Martyr*, and the rest, that sinne is the true, proper, and first cause of Reprobation. But now being better instructed; I say that the Reprobation of the wicked, is from Euerlasting, and that that saying of *Augustine* to *Simplician* is most true, *viz.* If sinne were the cause of Reprobation, then no man should be elected, because God doeth foreknow all men to bee defiled with it. And (that I may speake freely,) I am of the same minde; and doe beleeue concerning the Doctrine of Election, and Reprobation, as the Church of England beleeueth, and teacheth in the booke of the Articles of Faith, in the Article of Predestination. 6.

Last of all, I vttered these words rashly against *Caluin*, 7

a man that hath very well deſerued of the Church of God, to wit, that he durſt preſume to lift vp himſelfe aboue the High, and Almightie God. By which words I confeſſe, that I haue done great iniurie to that moſt learned, and right godly man: and I doe moſt humbly beſeech you all, to pardon this my raſhneſſe: as alſo in that I haue vttered many bitter words againſt *Peter Martyr, Theodora Beza, Ierome Zanchius, Francis Iunius*, and the reſt of the ſame Religion, being the Lights, and Ornaments of our Church: calling them by the odious name of Caluniſts, and other ſlanderous termes; branding them with a moſt grieuous marke of reproach: whom becauſe our Church doeth worthily reuerence, it was not meet, that I ſhould take away their good name from them, or any way impaire their credit, or dehort others of our Countrey men, from reading their moſt learned workes. I am therefore very ſorry, and grieued for this moſt grieuous offence, which I haue publiquely giuen to this moſt famous Vniuerſitie, which is the Temple of true Religion, and Sacred receptacle of Pietie; And I doe promiſe, that (by Gods helpe,) I will neuer hereafter offend in the like ſort: and I doe earneſtly beſeech you (Right Worſhipfull,) and all others to whom I haue giuen this offence, either in the former Articles, or in any other part of my ſaid Sermon, that you would of your courteſie pardon mee, vpon this my Repentance.

The

The nine Aſſertions, or Articles of *Lambheth*, compoſed, and agreed vpon at *Lambheth houſe* on the 20. day of *Nouember*, in the yeere of our Lord, 1595. by *Iohn Archbiſhop of Canterbury, Richard Biſhop of London, Richard elect Biſhop of Bangor*, and ſundry other reuerend, and learned Diuines there preſent; for the determining of certaine Arminian points of Controuerſie, that then aroſe in the Vniuerſitie of Cambridge.

1 DEus ab Æterno Prædeſtinauit quoſdam ad vitam; quoſdam Reprobauit ad Mortem.

1 *GOd from Eternitie hath Predeſtinated certaine men vnto Life; certaine men hee hath Reprobated vnto Death.*

2 Cauſa mouens aut efficiens Prædeſtinationis ad Vitam non eſt præuiſio Fidei, aut perſeuerantiæ, aut bonorum operum, aut vllius rei quæ inſit in perſonis Prædeſtinatis, ſed ſola voluntas beneplaciti Dei.

2 *The mouing, or efficient cauſe of Predeſtination vnto Life, is not the foreſight of Faith, or of perſeuerance, or of good-workes, or of any thing that is in the perſons Predeſtinated, but onely in the Will of the wel-pleaſed God.*

3 Prædeſtinatorum præfinitus & certus eſt numerus, qui nec augeri, nec minui poſſit.

3 *There is a definite, and certaine number of the Predeſtinate, which can neither be augmented, nor deminiſhed.*

4 Qui non ſunt Prædeſtinati ad Salutem, neceſſario propter peccata ſua damnabuntur.

4 *Thoſe who are not Predeſtinated to Saluation, ſhall bee neceſſarily Damned for their ſinnes.*

5 Vera, viua, & iuſtificans Fides, & Spiritus Dei iuſtificantis, non extinguitur, non excidit, non euaneſcit in Electis, aut finaliter, aut totaliter.

5 *A true, liuing, and iuſtifying Faith, and the Spirit of God iuſtifying, is not extinguiſhed, it falleth not away, it vaniſheth not away in the Elect, either finally, or totally.*

6 Homo vere Fidelis, id eſt, Fide iuſtificante præditus, certus eſt pleropheria Fidei, de Remiſſione peccatorum ſuorum, & Salute Sempiterna ſua per Chriſtum.

6 *A man truely Faithfull, that is, ſuch a one who is indued with a iuſtifying Faith, is certaine with the full aſſurance of Faith, of the Remiſſion of his Sinnes, and of his Euerlaſting Saluation by Chriſt.*

7 Gratia ſalutaris non tribuitur, non Communicatur, non conceditur vniuerſis hominibus, qua ſeruari poſſint, ſi velint.

7 *Saving grace is not giuen, is not Communicated, is not granted to all men, by which they may be ſaued, if they will.*

8 Nemo poteſt venire ad Chriſtum, niſi datum ei fuerit,

fuerit, & niſi Pater eum traxerit: & omnes homines non trahuntur a Patre, vt veniant ad Filium.

8 *No man can come vnto Chriſt, vnleſſe it ſhall be giuen vnto him, and vnleſſe the Father ſhall draw him: and all men are not drawne by the Father, that they may come to the Sonne.*

9 Non eſt poſitum in arbitrio, aut poteſtate vniuſcuiuſq; hominis, ſeruari.

9 *It is not in the will, or power of euery one, to be ſaued.*

Theſe were the Concluſions of our Reuerend Prelates, and learned Doctors heretofore: Then curſed be all turbulent Arminian Innouators, who dare oppugne them now.

Salu. de Gub. Dei. lib. 1. pag. 22, 23.

Nequaquam iniuſtum poſſimus dicere, in quo diuinum iudicium non poſſumus denegare; quia ſumma iuſtitia eſt voluntas Dei. Neque ideo non iuſtum eſt quod Diuinitas agit, quia capere vim diuinæ iuſtitiæ homo non valet.

FINIS.